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The offshoot of the famous Bo tree at Bodhi Gaya, India, under which Gautama Buddha sat when he received his Great Enlightenment. The pagodalike temple was erected on the site about the 4th century, B.C. A pilgrim sits in meditation before the tree. Above him flutter the traditional prayer flags which designate the place as a holy shrine.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVII

AUGUST, 1949

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THE THOUGHT OF THE MONTH

WHERE A MASTER SPOKE

By THE EMPEROR

This is the fifth of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



WITH great expectancy and with a sense of reverence, we traveled the old roadway to Sarnath. Along this route, the feet of the faithful had trod for centuries. This second most sacred shrine of all Buddhists is but six miles from Benares. At some places, the road passes between bowers of trees, and through these we gained a vista of the picturesque rolling terrain.

Twenty-five hundred years ago, according to venerated tradition, Gautama Buddha found his way to this very region to establish his "Kingdom of Righteousness." The historic site of Sarnath was once known as Magadaya, or the "Place of Deer." It is likewise commonly called *Isipatana*. The "Isi" refers to saints, or *Rishis*, who, according to sacrosanct lore, alighted there "on their way through the air from the Himalayas." Consequently, as is not uncommon with venerated places, a sacred significance has been attached to this region *preceding* the time of its historic eminence. This may be due to the devout ones wanting the places to be worthy of the venerables with which they were associated. It complements the Messiah, or the enlightened one's sense of judgment, to have selected a place commensurate with his spiritual ideals.

The first of the monumental edifices to greet our eyes was the great stupa.

This circular tomblike structure is one of several throughout India erected centuries ago to preserve the sacred relics of Buddhism, or to mark some place associated with Buddha's life. It had a grim and almost foreboding fortress appearance about it. Its bleak exterior was darkened by the weathering of centuries. A mosslike vegetation had crept down one side, adding a touch of color to relieve the monotony of its appearance. Nearby is what is popularly referred to as the "main shrine." It is a vestige of a stupa erected during the reign of King Asoka.

King Asoka became one of the greatest contributors to modern Indian archaeology and to our knowledge of the ancient times in that land. Asoka was emperor of India from 264-228 B.C. During the ninth year of his reign he ordered the invasion of Kalinga and apparently accompanied his army. The ravishing of the land and its peoples, the horrors of war generally impressed him greatly. He renounced all further military ambitions, and it is related that he determined instead to enter upon "the conquest of religion." It appears that he had made the acquaintance of Buddhist teachings and had been converted. Subsequently, he "set out for the Great Wisdom" (the *Sambodhi*). His fervor caused him to leave thirty-five inscriptions of varying lengths on rocks, or pillars, or in caves, constituting the most remarkable Buddhist monuments. It was this act which pro-

vided the modern science of archaeology with the opportunity to fill in uncompleted pages of history. This act likewise gave him lasting fame in Buddhist chronicles. His patronage of Buddhism was the equivalent of Constantine's patronage of Christianity. The ancient Greeks did not mention him and the Brahmins apparently ignored him intentionally.

To the west of the main shrine may be seen a broken stump of a sandstone pillar erected, it is related, by Asoka, upon the exact spot where Buddha delivered his first sermon. Down this roadway, on a day the beauty of which perhaps was not unlike this one, at a point midway between Benares and Sarnath, called *Choukandi*, Buddha met his former associates. They had deserted him when he had renounced his ascetic practices. Seeing Buddha approaching, they were at first wont to leave. He called to them.

"Give ear O Bhikkhus, the immortal has been obtained by me; I will teach you, to you I will preach the truth. If you walk in the way I show you, you will ere long have penetrated to the Truth, having yourself known it and seen it face to face; and you will live in the possession of the highest goal of the Holy life. . . ."

Thereupon, Buddha recited to them the "Foundation of the Kingdom of Righteousness," or "The turning of the Wheel," which is symbolic of the evolution of the individual and the recurring of truth. He laid down the Eight-fold Path which all disciples are to pursue.

Subsequently, Sarnath became a great center for Buddhist activity for more than one thousand years. Fa-Hian, early Chinese pilgrim of the fifth century (A.D.), relates that the monastery then had fifteen hundred priests and a vihara (monastery building) two-hundred feet high.

Buddhists from all over the world have made a pilgrimage to this consecrated area. Gautama Buddha had urged that all the faithful visit the holy shrines of Buddhism. He said to a disciple, "And they, Ananda, who shall die while they with believing heart are journeying on such a pilgrimage shall be reborn after death when the body

shall dissolve in the happy realms of heaven."

Were we unduly impressed by the traditions of which we were constantly reminded in our surroundings? The whole area radiated, it seemed to us, a peace conducive to contemplation. It was November, yet the sun had the invigorating warmth of a May day. The knolls were vividly green, dotted with large and sweeping shade trees. Our reverie was interrupted as we came upon the Mulagandha Kuti Vihara, a magnificent temple structure in the center of spacious lawns and flowers. Its whiteness becomes a neutral frame for the colorful environs.

Oriental Pageantry

This was a festive occasion. It was the anniversary of the Mulagandha Kuti Vihara. This anniversary takes place upon the occasion of the full moon in November of each year. The festival lasts three days. Bhikkhus (monks) and laymen from Ceylon, China, Japan, Tibet, and other countries attended. As guests and as members of the Maha Bodhi Society, we were to attend the unique and highly Oriental ceremonies. We were to share this sacred event with sages and mystics—men whom students and neophytes recognized as masters in their knowledge and use of the Dhamma (the Law).

The approach to the Mulagandha Kuti Vihara, the relatively modern temple, was along a course draped with brilliantly colored triangular flags which fluttered lazily against a cloudless sky. We were escorted by one of the bhikkhus attired in his customary orange-yellow robe. At the foot of the series of steps leading to the portal of the temple, we stopped and removed our shoes. In Oriental countries, one never treads upon sacred ground with his shoes. The transition from the profane world to that of a sanctuary is evidenced by the removal of shoes, just as in the Western churches one removes his hat. The official ceremonies had not yet begun but already hundreds of visitors from far-flung and exotic lands had made their appearance. We paused for a moment to view the spectacle. There were Tibetan pilgrims who had journeyed from the distant Himalayan



passes. Their long braided hair and coarse wool skirts or trousers, resembling stovepipes, gave them a most picturesque appearance. There were groups of pilgrims from Ceylon who liked to speak of the superior cleanliness of their country.

Just above us, as we stood on the marble platform adjacent to the great doors of the temple, hung a huge brass gong. Also suspended in a horizontal position was a heavy bamboo pole. It was slung in a rope cradle, so that, by pulling the rope at one end and then suddenly letting go, the heavy pole would swing forward, striking the great gong and causing it to emit a beautiful resonant tone that could be heard for several hundred yards about. A young lad dressed in a white dhoti, and enjoying immensely the excitement of the occasion, had the duty of striking the gong as each person entered. Several of the pilgrims preferred to perform this ceremonial rite themselves.

There was a charm and a rich simplicity about the interior. The floors were of highly polished marble. The walls consisted of indigenous tan stone. The altar was not unlike those we had seen elsewhere; however, we were greatly impressed by the murals. They told the story of the life of Buddha in a series of scenes. One began viewing these murals at his left and made the complete circuit of the temple, each scene progressing in point of time and events in Buddha's mortal existence. The colors were pastel and the draftsmanship was excellent. They were done by the celebrated Japanese artist, Kasetu Nosu, who was likewise a devout Buddhist.

For the occasion, a huge tent had been erected on the meadowlike grounds. Suspended from the poles was a heterogeneous patchwork of colored canvas, banners, and Oriental hangings. To see these ornate hangings, the monks, and the pilgrims milling about this focal point, transported one, in mind, back centuries to the desert court of some prince of old Arabia. Some of us paid our respects to visiting dignitaries. As we ourselves were being introduced, the rest of the party set up the cinema equipment, with which we were to take color motion-picture films. This latter

act itself caused considerable interest and seemed destined for a while to be one of the major attractions of the day.

The drums began. The rhythmic throbbing of Oriental drums is like something akin to a deep immanent pulsation of one's own being. Not only do you hear them, but it is as if their beats had crept within and were vibrating throughout your whole self. The processional had begun! Here before us was unfolded an almost indescribable Oriental pageantry. It was an unforgettable experience. The important feature of this processional is the public display of the Holy relics—the most authentic relics of the Buddha.

Far down the course they came, slowly, rhythmically, majestically. Leading all was a huge elephant bedecked with colorful trappings of brilliant red draperies inset with rhinestones. On his back he carried a highly ornate howdah, a canopied seat, in which sat a Tibetan priest with all of his regalia. It was his great honor to wear some of the sacrosanct relics and, as well, to carry with him others. As the pachyderm approached, lifting one massive leg and then another in time with the beat of the drums, it seemed to be conscious of the eminence of its position. For several seconds at a time, it would also hold its trunk aloft as one would a flag mast.

Intensifying the excitement was the shrill blast of the Indian version of the bagpipes. Behind these came boys and girls each carrying symbolic flags, their faces enraptured with the spirit of the event. Stretching for nearly a quarter of a mile farther was the solemn procession of the bhikkhus and the pilgrims with their colorful robes. Thrice about the temple and thence on and around the sacred stupa they marched, where the "Enlightened One" had expounded the "Path of Righteousness" nearly twenty-five centuries before.

By now the attendance had swelled to several thousands. Since it was a festive occasion, hundreds of Hindus likewise came as spectators. The processional concluded, the conclave then retired to the huge tent. In the manner of the Orient, rugs of many hues and other colorful coverings were spread upon the ground. There were no seats

for the spectators and all sat barefoot and cross-legged—a rather difficult position for unaccustomed Occidentals such as ourselves. At one end of the tent, low benches had been placed for the bhikkhus who were honored on the occasion. In front of them was the speaker's dais.

The one modern innovation was a public address system, making it possible for the thousand or more who could not enter the tent to hear. Four young Indian girls, bearing caste marks in the center of their foreheads and attired in pure white saris, sat before the dais. As a prologue they chanted in sweet, soft voices. Obviously there had been a punctilious arrangement of the program but, as usual with such large gatherings, a certain amount of confusion ensued, and there was a lacuna of delay before the address began. The presiding speaker was the chargé d'affaires from Siam. The speeches were trilingual—Bengalese, Hindu, and English. We had the pleasure, as representatives of the A.M.O.R.C., to address this great assembly.

Words of a Mystic

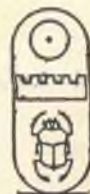
There are always incidents that remain paramount in one's memory notwithstanding the variety of circumstances which may surround them. I shall always recall the morning when we were filming the main stupa at Sarnath. As usual there were bystanders curious as to our activities. One of these apparent bystanders was particularly impressive, although not outstanding in his dress nor exotic in his manner. He wore the robes of a bhikkhu, was shaven of head and was barefoot. His face, however, was like a mask, and that is what drew my attention. It was absolutely devoid of expression. He spoke to no one about him, but peered intently at me. It was not the equipment nor our activity which seemed to hold his interest. His concentration upon me actually seemed to have a physical force. It was as though his gaze had a penetrating energy. It became distracting, though not unpleasant. To relieve my own feelings I finally spoke to him. It was but a casual cordial remark. His whole face lit up and it was alive with feeling; a veritable metamorphosis of

his personality occurred. Apparently he had intended all along that I speak to him. In fact, I was convinced he had resorted to the application of occult principles to cause me to engage him in conversation. It was a most delightful experience. We stood almost in the shadow of where Buddha had conveyed to mankind his conception of the discipline of self. He had heard me introduced as an officer of the Rosicrucian Order. He queried me as to the nature of the Rosicrucian Order and asked whether it was a religious sect. I was convinced that he did this more to ascertain the nature of my reply than to gain the information, for I felt that he already knew the answers to his questions.

He was from a monastery in Ceylon. To him, Buddhism was more a way of living than a religious system, even though the world recognizes it as the latter. This arahat, or master, for that he truly was, had a most liberal mind, yet he emphasized the foibles of current religion. He spoke of how prevailing dogma had crystallized the *spirit*, the motivating spiritual content with which all great religious founders have been imbued. He lamented that subsequently, priests, monks, and hierophants, in trying to preserve the essence of their Master's teachings, as they understood them, had, in fact, immured the essence in an inflexible, objective code of rules and regulations. It was not unlike one who captures a beautiful wild bird and, in order to keep its song and elegance near him, cages it. Eventually the bird loses its song and its fine plumage—if not its life.

We spoke about the fact that many persons, who pride themselves upon their foresight, hold as an ideal the ultimate *unity* of *all* religions. This, my learned friend declared, is an indication of their lack of understanding of the mystical and psychological nature of the religious attitude of mind. There can never be a unity of religions by any specific rule or precept. There is no sacred experience that all men will accept alike. The varying spiritual consciousness of every human makes that a foregone impossibility. The eyes of *all* men do not see beauty in the same

(Continued on Page 271)



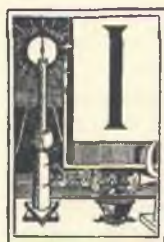


Witnesses of the Soul

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, August, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IN THE lives of men and women, the outer selves, in their moments of inspired thought and action, are witnesses of the soul. The eyes may be windows through which we may glimpse, at times, a picture of the self within, and the lips may be ambassadors of the subconscious self, speaking golden words of wisdom when the impulse is stronger than the flesh; but in the thoughts and actions of the outer self, the individual may discover the truest witnesses bearing the most dependable testimony regarding the soul and its unfoldment.

Man is prone to look backward and in retrospection discover halos and glories, victories and palms that strengthen his vanity. In turning our vision forward, however, in contemplation of the vast future that lies before us, and scanning the distant horizon for some sign to indicate what may be the ultimate in the evolution of man, each of us finds little, indeed, to support our vanities or our glorified positions.

Glorified Dust

One of our writers in the *Rosicrucian Digest* once beautifully expressed the true position of man in his relationship to the things of the world. He called

man, *glorified dust*. In the ultimate analysis, all there is of the worldly man is that which has ascended from the earthly elements, while within this body of dust there is that which has descended from the sublime heights of God's kingdom. When the physical self attempts, in its vanity, to glorify its existence, it can rise no higher than the ascendancy of its own elements and is never more than glorified dust. It is only when this outer self bears witness to the goodness and the greatness of the inner self that the real self is given any reason or opportunity to be glorified justly and truly.

In the beginning man was made of the dust of the earth and all of the centuries and cycles of time have not modified the very earthly nature of man's physical existence. Time has afforded opportunity for personal effort to square the corners and round off the rough edges of man's physical body and worldly nature, but the changes thus made are so slight and so difficult to discern in the great scheme of evolution that man may still look upon himself as being in the early stages of the most elementary form of evolution. Whatever mastership he attains is but a fraction of a degree of the mastership that is possible eventually. Whatever perfection he may demonstrate now in his worldly nature is but a very mild modi-

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fication of his primitive qualities. Man does not know yet what he is to be and cannot conceive of the greater possibilities that lie before him.

Vanity

Lord Bulwer-Lytton, the eminent Rosicrucian, once wrote, "The easiest person to deceive is one's own self." Man has deceived himself into believing that he is a god in the universe and most certainly a god of the earth. In a review of his past evolution he finds glory in the thought that he has reached a high degree of perfection and almost the ultimate in the scheme of evolution. He looks with pride and self-satisfaction upon his attainments, his achievements, and accomplishments. He is quite satisfied with his abilities and with the great power of his mind. He will frankly admit only a few weaknesses and occasional errors. He looks across the seas at those who are in truth but a slight degree beneath him in evolution and imagines that there are vast and extensive canyons and a great abyss lying between them and himself. He visualizes his children as requiring only the development of a few points of perfection to make them just a little greater than himself, and, therefore, the ultimate representation of God's living image. In such viewpoints man reveals the inner self as still greatly unevolved and thus bears witness to his soul's sad plight.

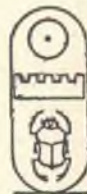
We are reminded also of the truth expressed by Lowell in the words, "What men call treasure and the Gods call dross." Man is far more dross than refined. He is more dominated by the primitive, uncultured animal instincts than by the higher and sublime inspirations that crave for expression in his soul. The inner self as a representative of God and the living image of his Creator is ever seeking to carry the outer self onward to greater heights and there is ever the struggle within and without. Walt Whitman expressed this idea in his "Song of the Universal" wherein he says:

*In this broad earth of ours,
Amid the measureless grossness
and the slag,
Enclosed and safe within its central
heart,
Nestles the seed perfection.*

In the soul of man, there is all that man requires to become the living image of God and the perfect being which God intended man to be. But no prisoner was ever enclosed in any of the dungeons of the days of the Inquisition nor secluded in any White Tower equal to the imprisonment that is forced upon the soul of man through the ignorance and vanity of the outer self. Intuition and inspiration, the subtle urges and voice of the inner self, are suppressed, denied, and silenced. The falsely educated and unreal reasoning of the outer self is given a position of prowess and power that is unwarranted and undeserved. Only when the outer self is made the servant, or the pupil of the teacher and master within, can evolution really begin and progress on the Path actually be made. It is only through training the outer self to realize and comprehend its true position in the universe and its true relationship to the soul within that it can present itself as a truthful witness. It is for this reason that those who comprehend and understand rightly seek greater illumination and guidance in the unfoldment of the inner self and the training of the outer self. In this wise, man becomes a living soul and advances on the Path toward perfection.

Approach to Greatness

In this great work many are united and they constitute a universal brotherhood, unlimited by the physical and material restrictions of life and united by the divine essence in the fatherhood of God that makes all beings equal except for their weaknesses and their undeveloped and unevolved qualities. Men can, therefore, more easily distinguish themselves by their weaknesses than by their greatness. And in this they should find no cause for vanity and no worldly glory. It is only as we approach the heights of the mountaintop that we realize our smallness in the universe and with this realization comes the nearest approach to greatness that man will ever find, for to the same degree as his physical existence becomes dethroned in its false position of aggrandizement, the inner self expands and becomes truly attuned with the real oversoul which is as great and as extensive as the universe itself.





Sounds You Can't Hear

By GEORGE H. WALTZ, JR.

(Copyright *Maclean's Magazine*, 1948—reprinted from the September 15, 1948 issue)



A GOOD many scientists, at the moment, are busily finding jobs for sounds that no one has ever heard. Called "silent" sounds—because they are too high-pitched for the human ear to hear—these high-frequency vibrations are being harnessed by science to do such amazing things as homogenize milk, mix medicines and paints, sterilize foods, repel pests, kill germs, dispel fog and wash clothes. They even show some promise, according to recent reports from the famed Mayo Institute, of providing a medical weapon that not only will detect cancer but treat it!

At best, the most keen-eared of us hears only a fraction of the many noises that fill the air. There is a whole weird world of sounds beyond our hearing. The human hearing system is arranged that way—it responds only to the relatively low-pitched sounds—and perhaps it is just as well. If it were otherwise, we never would know the meaning of that golden word "silence." What to our ears is soothing quiet actually is a nerve-wracking din. What we revel in as the relaxing calm of a summer countryside in reality is shattered with the incessant babble of millions of insects. All these sounds are around us but we fail to hear them. To us humans, they are truly "silent" sounds and it is man-made inaudible sounds of this general type that the scientists are now applying to practical everyday uses.

In the technical language of the physicist, a sound is the result of vibrations—a series of waves—in the air. These waves can be caused by a vibrating member like a reed or a wire string, by a pulsating column of air, or by some sort of oscillating diaphragm such as the head of a drum.

A sound's pitch—or its position in the scale of sounds—is determined by its frequency or the number of waves a second required to produce it. The fewer the number of vibrations a second, the lower the sound's pitch; the greater the number of vibrations, the higher the pitch.

Theoretically, the scale of possible sounds is unlimited, ranging from the sound caused by the smallest possible fraction of a wave a second to sound with a frequency of many millions of waves. The human ear, however, responds only to a relatively narrow segment of this broad sound spectrum. Normally, we hear only those sounds that have frequencies somewhere in the range between about 16 waves a second (the lowest bass note on a large organ) and 18,000 waves a second (a sound pitched about five times higher than the highest note on your piano). Beyond this upper audible limit is the world of "silent" sounds—the sounds we never hear. Scientists have dubbed it the realm of "ultrasonics."

Although silent sounds are a comparatively new scientific tool, they are rapidly being put to use in industry and medicine. For one thing, supersounds are fairly easy to produce. They can be

generated in a number of ways—either mechanically by a high-speed super-siren similar in basic construction to the siren on your local fire engine, or by an electrically vibrated source, which may be a powerful electromagnet not unlike the working innards of your telephone receiver or a quartz crystal that contracts and expands rapidly when subjected to high-frequency electrical impulses. Actually, anything that can be made to vibrate very rapidly can be used to produce silent sounds.

Supersonic Siren

All sounds represent energy, but silent sounds, because their vibrations or waves come in rapid-fire order, are concentrated pellets of power that can be utilized in a number of ways. They can be focused to produce heat or violent vibrations, or they can be beamed radarlike to seek out the inner secrets hidden inside metals, plastics and even human tissue.

Among the top ultrasonic pioneers in the United States is a group of experimenters at the Pennsylvania State College in central Pennsylvania. Their supersonic generator, of the siren type, has been responsible for many of the basic explorations into the world of ultrasonics. When visitors are around, its builders enjoy demonstrating some of the powers of silent sounds. With the siren whirling at high speed and literally chopping out a silent sound, one of the experimenters will hold a piece of steel wool in the sound's path. Almost instantly it bursts into sparkling flame.

There's no magic about this action. The supersonic vibrations simply set the particles of steel wool in motion and the resulting friction produces a rise in temperature. Water placed in the sound beam boils. Insects exposed to the intense vibrations are shattered. Marbles placed over the siren's throat actually float in the sound beam, like the familiar balls that bob around on top of streams of water in amusement-park shooting galleries. These are only spectacular laboratory demonstrations to be sure, but they demonstrate the usable power of high-frequency sounds.

Industrially, one of their most widespread uses, at the moment, is as a

means of detecting flaws and internal fatigue points in large metal parts. When directed toward a piece of metal, silent sounds bounce off, or are absorbed, according to a definite pattern that is related to the metal's hardness and density. Any flaws that are present within the metal reveal themselves by altering the reflected path of the high-frequency sounds. An operator, watching a dial or an electronic screen similar to that in a television set, can tell at a glance whether the piece of metal he is testing is flawless or contains weakening hidden faults that make it unfit for use. Such ultrasonic metal testers, now being manufactured by a number of well-known concerns including the General Electric Company, save invaluable inspection time in railroad locomotive repair shops and large shipyards. With silent sounds, large metal parts such as axles, drive shafts, and crankpins can be checked easily and quickly for internal wear and tear without removing them from place.

By harnessing this same radarlike quality of supersounds and directing them against the human body, Drs. J. F. Herrick and E. J. Blades of the Mayo Institute for Experimental Medicine recently reported the possibility of detecting human flaws in the form of cancer. Cancerous tissue, they have found, acts just like the flaw in a metal part, reflecting the silent sounds to produce a detectable "echo" and indicating the presence of a malignant growth!

By stepping up the power of their high-frequency sounds and focusing them to a knifelike point, these same doctors also have been repeatedly successful in shattering cancerous growths by blasting them apart cell by cell. So far, these experiments have been limited to laboratories, but the results are extremely encouraging. They show that knifeless surgery with silent sounds is a distinct possibility.

This same idea also is being explored by two staff members of Columbia University's Neurological Institute in New York City as an aid in performing delicate brain operations. Although their experiments too have, up to the present, only been performed in laboratories, the technique is such that it could be applied to humans. By directing a



powerful, focused sound beam at an unopened skull they have been able to destroy any part of the brain tissue they desired—a fact that would seem to indicate that supersounds might eventually replace the surgeon's scalpel and trepanning saw in performing a prefrontal leucotomy (the removal of the forward lobes of the brain) on a human to relieve certain types of insanity.

Naturally, these amazing medical uses of silent sounds are still very much in the experimental laboratory stage. Nevertheless, the same principles of employing their power already have many actual and practical applications in science and industry.

Have you ever tried to mix oil and water so they will stay mixed? It's an almost impossible feat, even with the best mechanical mixers, yet silent sounds can do it! Their high-frequency vibrations easily break down the globules of any pair of hard-to-mix liquids and blend them into a smooth mixture. As a result, paint manufacturers see in supersounds a means of producing permanently mixed paints that will require no further stirring no matter how long they remain on a paint dealer's shelf, food processors recognize the possibilities of using them as supermixers for turning out supersmooth salad dressings that won't settle out, and drug companies are experimenting with the mixing of medicines that you no longer will have to "shake well before using."

Silent sounds already are being used to homogenize milk in a number of large dairies. Milk made to flow over metal plates or diaphragms vibrating at ultrasonic frequencies is jolted so hard and fast that the individual droplets of fat are disintegrated to form a homogeneous easily digested fluid. So intense can the action of the supersounds be made, as a matter of fact, that they can be used to pasteurize milk. Ordinary high-intensity heat—the conventional Pasteur process—requires hours to lower the bacterial count of milk to a safe level. Silent sounds do a better job in a matter of seconds.

Endless Possibilities

The bacteria-killing qualities of silent sounds have endless possibilities in the

broad field of food sterilization. Pioneering sound experts see them as a means of killing the harmful spoiling bacteria in solid as well as liquid foods. Once man succeeds in killing all the bacteria in a food—and silent sound comes closer to doing it than any other preserving method—that food will last almost indefinitely without spoiling. Milk, for instance, could be kept without refrigeration.

Other practical uses for high-frequency sounds are being tried in the food and drink industries. Silent sounds, agricultural experts have found, rid processed flour of harmful weevils and germs. Brewers and distillers testing the possibilities of ultrasonics have found that a short exposure to sound waves speeds up the ageing of whisky—a normal four-year ageing period being telescoped into a matter of a few minutes.

According to sound engineers, the possible uses of silent sounds are just about endless. Not long ago, a Texas manufacturer of carbon black, an important ingredient in many industrial processes, wondered if supersounds might not help him to speed up his production. He took his problem to the Ultrasonics Corporation, manufacturers of high-frequency sound generators located in Boston. Today, in a pilot plant, a large sound generator mounted at the base of a large chimney at the Texas factory sets up sound waves that literally shake the carbon particles loose from the flue gases. They fall like large flakes of black snow to be collected and sold as carbon black.

In much the same way, silent sounds can wring the soot out of smoke and dust and pollen out of the air. They even can change fog into rain by shaking the tiny fog droplets so hard that they join together to form larger drops that fall as rain. Out near Arcata, California, one of the foggiest regions in the United States, sound scientists are experimenting with this system as a means of clearing airports of fog.

When civilian sound experts and U. S. Navy technicians first tried their fog-dispelling noisemaker its tone was too close to the audible level of the average person's hearing. The giant

(Continued on Page 257)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE ILLUSION OF VANITY

*In the hands of the man addicted to vanity, life
is but the shadow of a dream.—Unto Thee I Grant*



ANY OF US are familiar with the traditional reference to the seven deadly sins. These, it is claimed, are the voluntary acts upon the part of man which, according to many religious traditions, come close to the line of being unforgivable. The first, it is said, is the sin of *pride*. Whether or not in the traditional list of these supposed offenses of man against God, pride is the most deadly of them all, is probably a question open to discussion. Whether or not we wish to accept a narrow theological interpretation concerning good and evil, or we wish to base the standards of our actions upon

the basis of ethics, any one of us will concede the truth of the phrase, "Pride goeth before a fall." History has frequently repeated this fact to us. When pride becomes more important than accomplishment, that is, the first consideration of the human being, then it becomes dangerous.

Pride is the high esteem for oneself for some real or imagined merit or superiority. In this definition we see that pride can come into two categories. It can be built either on a real or on an imagined condition. This does not modify the fact that in either case pride can still be dangerous. To develop a high degree of pride over a genuine degree of merit or superiority is to contribute to a condition which may make pride be-



come more important in our thinking than the merit or superiority upon which it is based. To develop pride for an imagined merit or superiority is of course a hopeless situation. How many people suffer because of their pride in something which they alone imagine. Pride in this sense is closely related to vanity, which is a natural result of false pride.

Vanity, to be distinguished from pride, is in a sense a form of empty or meaningless pride in one's own personal attainments or possessions, including an excessive desire to attract notice and approval from others.

It is difficult to carry an extreme form of pride and not have it form into vanity. Self-pride in a real degree of merit or superiority is justifiable in the individual, but when the individual repeatedly seeks to bring before other individuals the real or imagined merits upon which he bases pride, then vanity becomes a disease that bores into the mind and body of the individual holding such a position. Usually vanity is overlooked in others unless it grows to the point where we are bored or annoyed by another person's vain behavior. In the little justification for pride, there is constantly the danger of it becoming vanity, and vanity is never justified. Only a self-centered, selfish individual can be completely vain. The vanity which an individual displays is merely an outward expression of how important that individual may think himself or his accomplishments.

While pride in oneself can be confined within the thinking of self, vanity by its very nature is a completely objective expression. One cannot be vain to oneself; vanity insists on an audience. To a certain degree vain people may believe they have been able to convince others of the importance of themselves. This attitude only goes to increase the state of vanity, since there are people who always are willing to be followers, those who are seeking someone to be the personification of that to which they want to look up. Rulers of nations have held strong control over their people through vanity. In many smaller groups of people a

vain leader has, by the force of his personality, been able to demand and receive applause and a following. However, history tells us how short-lived and of how little consequence has been the result of such leadership, insofar as the creating of good was concerned.

Vanity, then, is actually only an illusion. It is, as the ancient writer said, only "the shadow of a dream." The belief of self-importance has created the misconception in the mind of the vain individual that his importance is of greater significance than in reality exists, and that he is justified. Also, in many cases he feels obligated to continue the display of vanity for the welfare of those about him.

As pride so vanity, to the sane and logical mind, becomes a burden. Because vanity is an assumed state, it is difficult to release ourselves from it. It is like a load we have agreed to carry and find it embarrassing to put it down. This burden causes a man constantly to gauge every word and action to conform to the importance of the false idea which he has set up. Furthermore, there are few people, outside of those crazed with personality worship, who fail to see through the veneer of vanity. The illusion created in the mind of the vain individual is such that that individual alone is the one who is deceived or fooled.

Even of more significance is the fact that the vain individual in order to maintain his vanity becomes more and more objective, since he must be on the alert and at all times have in mind what his words and actions are to be before his fellow men. This constant plotting within his consciousness overshadows constructive and creative thought. It entirely submerges intuition and his access to the inner self. It is little wonder, then, that the vain person is the one most difficult to approach with the consideration of fundamental values of humanitarianism and of God. The vain person has set up his own god—the god of his false pride. Such person thereby holds himself as one apart from the scheme of a deity and from the association of his fellow beings.

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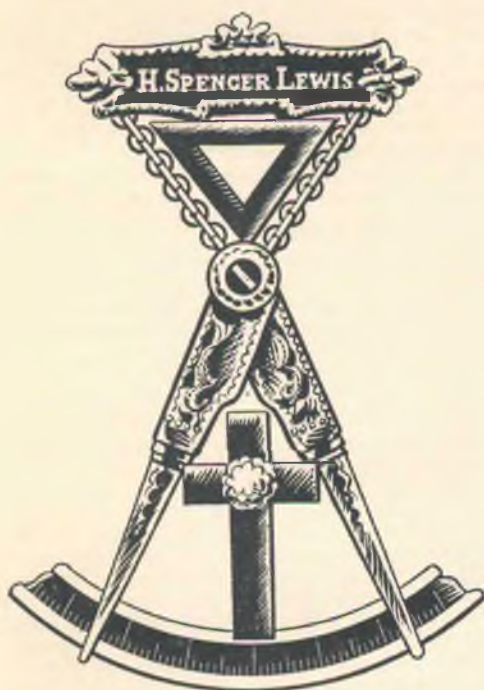
Where there is no vision—there is no future.—Frederick Douglas.

From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.



THE *Rosicrucian Digest* for May, 1949, carried a brief synoptic history of the Order. Because of continuing interest in events early in this cycle of the Order's activity, as well as the fact that this month marks the tenth anniversary of the transition of Dr. H. Spencer Lewis, an amplification of that record seems called for. The account is Dr. Lewis' own; and the jewel referred to as having been presented to him in July, 1916, is the one reproduced on this page. It may be seen by visitors to Rosicrucian Park, for it is on permanent display in the Rosicrucian Research Library.

It was not until the fall of 1913 that I began my outward activities for the Order in this country; and my first acts were a mistake!

My instructions plainly said that the Order was not to be made concrete until 1915. . . .

But my instructions—in weird, symbolical language requiring careful translation—also stated that during the winter of 1914-1915, "between December 15th of 1914 and Easter of 1915," I should make such preliminary announcements as would enable me to have my American Supreme Council selected by April 1st and my Officers installed by not later than May of 1915. These instructions I had read many times during 1910, 1911, and 1912. . . .

Thus it was that as December of 1913 approached, the figures 1914 of the coming year seemed to stand forth boldly in my consciousness and my instructions I misinterpreted as being: "between December 15th and Easter of 1913-1914," instead of "1914-1915."

My papers for the preliminary announcement were ready. I anxiously awaited December 15, and on or about that date I made my first mistake. I announced to some especially advanced members of the New York Institute for Psychical Research of which I was then President, that I would have them meet with me to prepare the way for the establishment of the Order Rosae Crucis in America.

A preliminary meeting was held during the winter of 1913-1914 and I was surprised to find no enthusiasm and little interest. Those whom I considered interested displayed no interest, but rather antipathy. I recall well the very rainy night when I wended my way home from a lady's home on Madison Avenue, near 34th Street, with my papers, charter and "Black Book" under my arm, dejected and puzzled. Of the twelve who had assembled (out of 20 invited), not even one signed the preliminary organization paper.

"Was this an indication of what the R.C. would be in America?" was the question I tried to answer later that night in the stillness of my room.

Then light came. I discovered my mistake of dates and the morning's sunlight brought joy at the thought that no one had signed that paper nearly 12 months before it was time to be signed. The very weather, antipathy, and disinterestedness of those there that night had prevented a grave error on my part. Truly a Rosicrucian lesson! (And, strange as it may seem, not one of those 20 supposedly interested men and women have to this day shown any interest whatever in the Order in this country.)

However, the following winter I was even more ready and more prepared to carry out the preliminary work. During the fall of 1914 there came to me a grand old lady who had been a deep student of the occult for years.



She had traveled much abroad in search for knowledge and had been initiated in many forms of our work. Being of royal descent and intimately acquainted with governmental and military authorities here and abroad, she had been entrusted with a special errand and mission connected with the Order. Thus on another rainy night in the month of November—on my own birthday in fact—she unceremoniously and reverently placed in my hands a few papers, a small packet and—a beautiful red rose!

The papers I found to be some of those which the Masters had explained to me in Europe in 1909 and which were promised to come to me when I needed them most, by special messenger. The packet contained a seal and an insignia. I was pleased, astounded—and now greatly fortified for my work.

On or about December 20th of 1914, I made my preliminary announcement. This time I simply placed a small notice in the Personal Column of the *New York Sunday Herald*. It said that the writer would be pleased to hear from ladies and gentlemen interested in the work of the Order R.C.

The replies were numerous, varied and very encouraging. Great interest was shown and the status of most inquirers was pleasing indeed. . . .

The preliminary meeting was held on February 8th in my offices, at 8:30 p.m. . . .

The unusual enthusiasm shown, the deep interest manifested and the determination to build the Order magnificently and nobly in this country was a pleasant experience after the lack of interest shown a year previous. . . .

From the batch of letters about seventy-five were selected and a letter was mailed inviting them to attend an organization meeting at "The Leslie," West 83rd Street, near West End Avenue on Wednesday evening, March 3rd.

About 80 men and women attended this meeting, among them being several Freemasons bent upon investigating the purposes of the Order, and a number of professional and scientific men and women.

Most naturally there were some so-called skeptics present,—and there were several who openly charged that it was a religious or spiritualistic movement. . . .

About fifty signified their willingness—or rather delight—to take the necessary oath. . . .

Further organization meetings were held at the Hotel Empire on March 23rd, presided over by Dr. Julia Seton, and at our temporary Library at 68 W. 71st St. Finally on April 1st, a Thursday, at 8:30 p.m. about thirty of the most active workers met at the proposed Lodge Rooms on Seventh Avenue, and there, with due form, constituted themselves the Supreme Council, signed an illuminated Charter declaring the authoritative, proper and legal establishment of the A.M.O.R.C. in America and appointed the national executive officers under signs and seals.

That the present [1917] Grand Master General and Imperator was then elected and unanimously appointed was a natural sequence of the events which led to that meeting. But it will always be a proud moment—a moment to remember with joy and sacredness—when the

twenty-five Councilors, after weeks of deliberation, investigation and sincere appreciation of its import, arose as a body and rejoicingly signed the American Charter which installed fourteen national officers in their very responsible positions. . . .

On Thursday—the true Rosicrucian day throughout the world—May 13, 1915, the first true Rosicrucian Convocation of the Order was held in the Temple amid beautiful and inspiring conditions, and all the appointed National Officers, the Councilors, and a few others were duly initiated into the Order, crossed the Threshold and were raised to the dignity of Knights, Sorores, Brothers and Sisters of the Order Rosae Crucis in accordance with the true ancient rites and ceremony.

What a glorious occasion! Sublime, perfect, sacred, mystic day—May 13, 1915! Long will it be remembered and honored by those who even now remain enthralled by the splendor and significance of the convocation.

So rapidly did the announcement of this important convocation spread among advanced occult students that the Membership Committee found it desirable to invite a number to join with us in spreading the Light throughout America. The result was that two weeks later on Thursday, May 27, 1915, fifty more applicants crossed the Threshold and were admitted into the First Degree as probationers.

Thereafter the regular convocations of the First Degree were held twice monthly, on Thursday evenings, and the work of illumination—and elimination—was carried on throughout the warm summer months.

Then in July, at one of the Convocations, the Grand Deputy Master presented to the Grand Master General and Imperator, on behalf of the Lodge, a beautiful silver and gold Master's Jewel set with a red stone, as the Lodge's acknowledgment and appreciation of the Order's great work. This "Jewel" completed the Master's authoritative regalia and made him the acclaimed and legal head of the Order in America. . . .

The first Lodge to be established outside of New York was opened in Pittsburgh. . . .

Early in August of 1915, a complete report of our American activities and successes was sent to the Supreme Grand Lodge of France to be forwarded to the Supreme Council of the World. At the same time a formal request was made by the Grand Master General on behalf of the Lodge here for a regularly executed paper of sponsorship of the American Order signed by the Supreme Council, should that Council deem the status of the American Order sufficient proof that its instructions and laws were being obeyed.

On September 30, 1915, after a special assembly of the Supreme Council in France, there was prepared and duly issued "Pronunziamento R.F.R.C., No. 987,432," embodying a Manifesto declaring that the Supreme Council and Grand Lodge A. M. O. R. C. of France, on behalf of the Supreme Council A.M.O.R.C. of the World, declared and acknowledged its complete sponsorship of the Order in America, confirmed the initiation of the American Imperator and his appointment as Dignitary Supreme in North America and verified its

issuance of papers, instructions, jewels, seals, etc., to him. . . .

This document, when received and presented to the American Supreme Council in October, brought great joy as the sign of approval and endorsement of the work done here in America by those the French Council had appointed. . . .

After only fourteen months since the first initiation was held in this country, we find the Order in many states, Lodges being conducted by clergymen, physicians, and very often by men who are high degree Freemasons. Our rank and file of membership includes—as in other countries—the wealthy merchants, land owners, newspaper editors, government officials, physicians, surgeons, lawyers, scien-

tists, professional men and women, artists and artisans, even the lowly workers in the narrow and humble trades,—all working equally for a common good, meeting on a common level.

I have made mistakes—some grievous ones—in my enthusiasm and tedious endeavors, and have thereby brought additional work and worry to my Councilors and Officers, and they have so nobly accepted the fiat without a word of protest. Their reward, like mine, will come some day in seeing, even if it be at our transition, the rays of the Rosae Crucis illuminating this glorious continent bringing power, health, Godliness and Peace Profound into every dark and shadowed home and community. So mote it be!



SOUNDS YOU CAN'T HEAR

(Continued from Page 252)

siren succeeded in getting rid of the fog over the test airport but neighbors with sensitive ears complained. At the moment, a larger more powerful siren that will produce sounds well within the silent range is being constructed. If its tests are successful and completely silent, a supersoundmaker may well become standard equipment at civilian and military airports for use during foggy weather.

A silent-sound household gadget that will keep your home free of insects and mice also is a definite future possibility. Experimenters with supersounds have found that ultrasonic waves act as a sure-fire repellent against household pests—insects, like flies and roaches, just don't like the sound of silent sounds, because unlike humans they can hear them. The same appears to be the case with rats and mice. It is not stretching things too far, according to many of the experts, to predict that it probably won't be too long before we will be able to buy a portable silent-sound generator housed in a little black box about the size of a table radio, plug it into a wall socket and keep our homes completely pest-free. As Dr. Hubert Frings, who has been experimenting along these lines at Pennsylvania State College, puts it, "Confidentially, the Pied Piper of Hamelin may have been on the beam with his ultrasonic flute."

But if these silent sounds can kill germs and insects, what about their effects on humans? Might they not, after prolonged exposure, cause some

gradual breaking down of human tissue or perhaps internal injuries?

All the answers are not yet known, but scientists are seeking them. They are not particularly worried about any ill effects that might come from the industrial or medical uses of silent sounds. In those applications the sounds can be controlled and the operating personnel can be protected if necessary. What they are concerned about is the possibility that the silent sounds hidden in the blast of a jet engine may have some effect on the ground crews and pilots working with supersonic airplanes.

"Sound Sickness"

Many cases of dizziness—aviation medical men have dubbed it "supersonic sickness"—have been reported by workers in laboratories and test pits where jet engines are run for long periods. From aircraft factories in England have come reports of ear troubles and fatigue among jet-engine test engineers. Similar reports have been made in Canada and the United States. Laboratory men working around ultrasonic generators also have complained of odd sensations while the equipment is in operation.

Whether these symptoms of "sound sickness" are real or perhaps imagined no one knows. So far, however, there is no definite evidence to show that there are any lasting bad effects that can be traced to the silent sounds from a jet engine or to those that come from



a silent-sound generator. Experimenters in Canada, the United Kingdom and the United States are working hard to come up with a definite answer. The RCAF Institute of Aviation Medicine in Toronto is investigating alleged "illness," arising out of ultrasounds in jet engines.

Meanwhile, experts of the National Research Council of Canada and of other similar research groups throughout the world are pushing deeper and deeper into the broad frontiers of sound, audible as well as inaudible. Inventors are busily suggesting all manner of new applications for the "sounds that can't be heard" ranging from silent-sound "vacuum" cleaners that will literally shake the dust out of carpets and draperies to ultrasonic dental drills that

work so fast that they cause little pain. Opposite the inventors are the industrialists who hope that silent sounds will solve many of their production problems. Their requests range from equipment for use in metallurgy to a supersiren that might successfully combat the bacteria that attack paper stock in Canadian paper mills. One owner of a large duck farm recently contacted a sound engineer in the hope that silent sounds might provide a good way of defeathering ducks for market.

As outlandish as some of these suggestions seem, silent-sound experts are hesitant to laugh them off. Ultrasonic research is a relatively new field in which just about anything is possible. The uses of supersounds are growing day by day.

IS IT KARMA?

"Science Illustrated" Fails

Approximately a year ago, esoteric and mystical studies were unjustly scourged in *Science Illustrated*, a publication issued by the McGraw-Hill Company. Apparently losing ground rapidly, *Science Illustrated* had resorted to familiar tactics which are used in trying to stimulate circulation. This procedure consists of conducting an "anti" campaign that plays readers against each other's interests. Such methods, which are frequently indicative of desperation, commonly disregard ethics. The Rosicrucian Order, AMORC, was the principal victim in this "anti" campaign. It was defamed in two vicious and mendacious articles by both innuendo and ludicrous caricatures.

The lack of ethics was evidenced in publishing the articles written by one who boasted that he had been a member of the A.M.O.R.C. and which, by their revelation, violated a solemn oath of membership. Factual matter in the Order's literature, which would have easily revealed the true plan and purpose of the organization, was willfully omitted. Consequently, by distortion and suppression, a calumnious article was written so as to whet reader interest.

In the passage of time, effects eventually follow from their causes. Such effects are now being realized by the publishers of *Science Illustrated*. According to *Time* magazine, Publisher Paul Montgomery announced to his staff: "I have a piece of bad news this morning." Then, *Time* magazine relates, the staff was notified that "there would not be any September issue—or any August issue, either, even though the presses were ready to roll."

Once again the A.M.O.R.C. has transcended its attackers. The question could be asked: Was it by a combination of adventitious circumstances that *Science Illustrated* failed?—or is it Karma?

—VALIDIVAR

Thinking Out Loud

By VALIDIVAR

One of a series of editorials on current events and world affairs
which will appear periodically.

IT is a time of choosing sides. One of the world's oldest games—*power politics*—is once again under way. Power politics—that is, domination, militaristically or economically by nations—is always an indication that conciliatory means have failed. When two parties cannot arrive at a meeting of minds, they resort to measures amounting to an intimidation of each other.

The current position of the world is that of two opposing spheres of influence and ideology doing their utmost to expand their separate strength. The additions of each are not limited to acquiring armaments. It is, as well, a race to monopolize essential imports and resources and to conclude alliances with lesser powers that can provide strategic bases or become buffer states in the event of actual conflict. Of course, from a psychological point of view and whether justified or not, both sides must, of necessity, claim that their activities are wholly motivated by security measures.

In a race against time where the odds may be *existence* itself, a man or a nation cannot be very discriminating. Consequently, war and politics usually



result in strange relationships. Such a race as we are now experiencing puts a severe strain upon principle and gives the edge to expediency. We find, therefore, that some nations, whose governmental functions the democracies would ordinarily denounce, are being considered for admission into the United Nations. When sides are being chosen, it is thought to entail too much risk to allow a power to fall into the enemy's camp, even if that power's ways are inconsistent with your avowed policies.

This has resulted in Franco's Spain enjoying a very favorable position for importuning its acceptance into the United Nations. But can America, can the democracies, wink at the internal conduct of Spain during the years since her revolution? In forming an alliance with lesser powers to secure the proclaimed justice and liberty of the individual, can we justify the inclusion of a nation that has abrogated these very principles?

During the Spanish Revolution in the late 1930's, the United States, through its Department of State, was led to believe that Franco was a "Christian crusader." He was heralded in many American newspapers as a champion of



Christian freedom as against the inroads of Soviet atheism. The denials, of many reliable American and foreign observers, that the rebels or Spanish republicans who opposed Franco were not wholly Communistic were not heeded. Report after report, many of them fully documented, that the Spanish Republicans were, as a majority, a people rising against a tyrannical dictatorship that was seeking to repress freedom of religion and speech in Spain, was not officially recognized by the State Department of the United States.

The implorations that these liberty-loving people, persecuted in the name of Christianity, be permitted to import arms from America for their defense, as Franco was doing, were ignored. It was made to appear that Franco, as the head of a sovereign state with the moral support of Christianity, was fighting to preserve a "liberal" Christian nation. Starved of the necessities for their defense, the Republicans of Spain were nearly exterminated. Their cries for justice, for a manifestation of the actual principles of the democracies, were stilled in their throats by the might of their oppressor who was masquerading under the guise of a Christian liberal power.

As years went by, the deception became known. The American press, such as was not under religious bias, made public the scandal of Franco's Spain. Even the United States Department of State eventually recovered its equilibrium and found that it had given a tacit and moral support to a rank Fascism, which still purports to uphold the banner of freedom of speech and religion. Intelligent Americans, who formed their opinion on facts, were no longer deceived by the Christian professions of Franco. They knew Spain as a "church state," presided over by a dictator whose intolerances were sanctioned by the Church because he favored its sectarian cause.

Time has not reduced the internal injustice in Spain. The flagrant abuse of the principles, which the democracies incorporate in their constitutions, continues. Ostensibly and in name, there is religious freedom in Spain. In *fact*, however, it does not exist. Likewise, in name, there is freedom of speech permitted in Spain. Actually, it is non-

existent. Religions, other than Roman Catholicism, are not barred by decree in Spain but, in effect, they are so persecuted that their existence hangs by a thread. A bulletin from a very reliable source of information came to our attention recently. It recounts a report on the situation in Spain by the Scripps-Howard newspapers, a large reliable American newspaper chain. It reveals that Protestant churches, for example, have been periodically pillaged by mobs in Spain as recently as this June. It is related that such churches, by government decree, must not distinguish themselves as religious edifices by steeples, stained-glass windows and the like. They must make no propaganda, that is, attract attention to their existence. Some of the buildings, in which these Protestants are compelled to meet, are sequestered between commercial structures. The report further relates that radio commentators and loud speakers incite the people against the Protestants without any obvious government interference.

Of our own knowledge, leaflets of secret and fraternal orders, though not political but of an educational nature, have been prohibited in Spain, if they were proscribed by the Church with which the Franco regime has its alliance. The objection is based upon the grounds that the content of such philosophical matter, though not immoral or political, is contrary to the "religious policies" of the state. We know, too, that advertisements about such fraternal orders are rejected in newspapers, after being subject to a government censorial board. This board passes on whether or not the literature is in accord with the particular religious interpretations of the state. This is done even when such advertisements, and the organizations which have placed them, are nonsectarian. We have knowledge, from intimate experience, of other examples of the suppression of freedom of speech.

There is every reason, then, why Franco's Spain should *not* be admitted into the United Nations. How can we in America or in the British Empire reconcile such conduct on the part of a state with our expounded democratic principles? What price are we willing to pay for Spain's *doubtful* strategic

advantages, in the event of war with Soviet Russia? To admit Spain into the United Nations will mean that she can and will enjoy certain economic advantages which Franco desperately needs. This strengthening of his government will only sharpen his sword of persecution. It will, as well, be another tacit approval of his government by the democracies. It will make a mockery out of our own profession of liberty and justice. Further, it will forge another link in the chain of intolerance. Certainly, persecution and the suppression of freedoms is no less malevolent and vicious because it has ecclesiastical sanction.

We, as an organization, are not interested in political or religious contro-

versies. We are, however, as a humanitarian society, staunchly against any activities which would enslave man's mind and prevent his worship of the Deity in accordance with his personal convictions and enlightenment. Each reader is *urged to write* to his or her legislator, protesting the admission of Franco's Spain into the United Nations until there is evidence of a change in her internal policies. Remember, it is not what the laws proclaim, as written in a Fascist constitution, that matters. It is how they are actually enforced. The cause of liberty will ultimately right itself in Spain, *unless* you permit our government to admit Spain and thereby finance its deplorable internal administration.

Sacred Book Withheld!

THE BOOK OF JASHER

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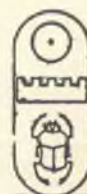
The Book of Jasher, written by Jasher himself, was done on papyrus, being a great scroll, 9 feet long and 2 feet 9 inches wide, divided into 37 parts. It was written in large Hebrew characters, as were all of the ancient books of the present Bible. Jasher with his own hands made a great ark (chest) of gopher wood in which he placed the scroll. It remained there until it was discovered.

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SANCTUM MUSINGS

THE SIXTH SENSE

By RODMAN R. CLAYSON, Grand Master



ARE YOU one of the great number of people who feel that misfortune pursues them regardless of what they do? Or are you among the fortunate who enjoy success and happiness? In the common vernacular of the day, one is said to be either lucky or unlucky, depending upon the circumstances. Actually, chance plays a very minor part in determining the misfortune or good fortune experienced by a person.

Good fortune, or luck, is not a fickle goddess who scatters her favors indiscriminately. It has now been scientifically proved that good fortune, or luck, is self-generated within ourselves. We bring about our own good fortune or misfortune. We are responsible for the cause which brings about an effect. The stars, the planets, the moon, and fate, have nothing to do with our luck. Furthermore, what others say and do in relationship to ourselves has little bearing on what we will experience.

How is it that we create good fortune or otherwise? The science of psychology has proved that we have the power to create our own good fortune. Dr. J. B. Rhine of Duke University states that this power rises from the depths of the subconscious mind. Dr. Rhine and other psychologists in recent

years have given particular attention to what is now known as extrasensory perception. In mystical and occult circles this phenomenon is looked upon as a psychic matter. Things of a psychic nature scientifically come under the heading of *parapsychology*. This is a science of the mental manifestations that appear to transcend recognized principles. In the reconstruction of the findings of the sciences, the mind has become a distinctive order of reality. No one has ever proved or claims to have proved that the mind is physical in nature. The nature of the mind, and its relation to the body, is something in itself that interacts with the brain, and in some degree governs its activity.

Extrasensory perception has to do with the perception of the mind, and this is quite often spoken of as a *sixth sense*. We are aware of this perception through intuition. The definition of intuition is: seeing or perceiving with the eye of the mind. Intuition is also referred to as knowledge obtained through the power of knowing without deduction or reasoning. It is immediate apprehension or cognition without recourse to reasoning. Intuition provides us with what many people call *conscience*.

Scientific findings of Dr. Rhine and others revolve around the extrasensory perception of intuition. This is the faculty which has to do with good fortune

or misfortune. Certain people go through life suffering one misfortune after another, and nothing ever seems to be right for them; others seem to experience very little misfortune, and have the ability to surmount incredible obstacles in life. If these are things which we may look upon as *luck*, then we should be happy to know that science now provides a reason for it and what to do about changing one's luck.

Some people seem to blunder accidentally into good fortune, while others—no matter how carefully and astutely they plan—seem to encounter adversity, accident, and calamity at almost every turn; the reason for that is the use or nonuse of the sixth sense which everyone possesses, the sense which combines extrasensory perception and intuition. The sixth sense is responsible for all intuitive urges and hunches. This hypersensitive and delicate faculty is quite active in some people, while almost completely dormant in others. Just how well this faculty functions depends entirely upon one's own conscious or unconscious attitude. Psychological tests indicate that those who experience much misfortune or ill-luck have an almost inactive extrasensory perception and an intuition which apparently is not heeded. The person who has much good fortune, on the other hand—he who meets with success in nearly every venture, or he whose "touch turns everything into gold"—has a highly developed intuitive sense.

The intuitive sense helps to bring about the realization of good fortune simply because it enables the individual to sense tangible and intangible factors. It permits immediate judgment and decision which are predicated as much upon intuitive flashes and intelligence as on the slower processes of reasoning

and deduction. Mental reactions are sharpened when one heeds the perceptive faculty of intuition. We are all acquainted with individuals who, on occasion, enter into certain ventures or refrain from performing certain acts for no reason which they can explain. And yet, when the facts are known, had they not entered the venture or had they performed the act, probably misfortune would have overtaken them. Without scientific analysis, this would be looked upon as pure luck. The fact remains, however, that something with-

in the consciousness of the individual directed him to proceed with the venture or caused him to refrain from performing a certain act. He may not know the origin of these urges, but he has learned to obey them.

Nearly everyone at some time has had an inner impression or an intuitive directive, as it were, not to board a certain train or a certain plane, or perhaps, at the last moment, not to accompany friends on an automobile trip. Hours later the press and radio reported the wreck of the train, the plane, or the automobile. There is no question about the function

of extrasensory perception, although there may be a mystery as to how it functions and what may be its sense of directive urges. The fact remains, however, that it does exist and that it will function when permitted to do so.

What Has Been Proved

The development of extrasensory perception gives an advantage to the individual who uses it, for he is able to probe more accurately beyond the objective reasoning such as is ordinarily carried on by the mental faculties. In most of us this sixth sense is more or less dormant. However, this sense can be stimulated into activity, and it is



By Erwin W. E. Watermeyer,
M.A., F.R.C.
Director, AMOEC Technical Dept.

- A new remedy against airsickness is now being tested by the United States Air Force. It consists of a pill containing Dramamine, a new anti-hayfever drug.
- Mysterious spots of heretofore inexplicable origin which appear upon radar screens have now been traced to insects, which reflect radar waves.
- According to investigations carried on by the British psychologist, J. S. Wilkie, of the University of London, women are slightly better judges of character, when looking at a person's face, than are men.



very important to recognize the fact that its function depends entirely on the temperament, mental disposition, and attitude of the individual. It has been found that mental states such as worry, fear, anxiety, and self-doubt, produce tension. These have a paralyzing effect upon intuitive perception. On the other hand, an attitude of complete serenity, poise, and self-confidence permits the delicate intuitive sense to function at high efficiency. These facts were established by a series of elaborate tests, at Duke University, designed to measure the extrasensory powers of the students. Hundreds of students were given these tests, and those who made high scores were carefully analyzed by psychologists, and invariably were found to be happy, relaxed, carefree, and completely self-confident. Worry and anxiety were not manifested in their consciousness. The students who made low scores were found to be tense, over-cautious, self-doubting, with a marked tendency to be chronic worriers.

Further proof that a pessimistic, worried, or negative outlook impairs the action of the sense of intuition was established by an additional fact. When those students who consistently made the highest scores in extrasensory tests were subjected to temporary anxiety, worry, and nervous tension, their intuitive perception immediately dropped from excellent to very poor. Further scientific findings have shown that the people having phenomenal luck, those who seem to have an uncanny insight, are invariably relaxed, self-confident, and seldom give way to worry or anxiety. On the other hand, the persons who never seem to have good fortune and who go through life missing the good breaks, and apparently getting the poor ones, are almost invariably confirmed worriers. They are tense, skeptical, prone to doubt themselves and everyone else. These are the people who worry themselves out of good-paying positions, who do not take advantage of good business propositions, who experience much ill-health, and who seem to attract the very things which they fear.

The intuitive faculty performs for all individuals regardless of their cultural and intellectual plane. It functions just

as well for the one who is lax in ethics as it does for the one who adheres to the very highest in the ethics and morals of society.

There are those who are phenomenally lucky at card games, and who seem to win without effort. They seem to get the right cards, and play them properly. Just as this is true for those who gamble, it is also true for those who do not. Whether or not we admire the gambler who appears to win more often than not, it must be admitted that he is self-confident, calm, and free from outward anxiety and worry. The urges which cause him to play the right cards or make the right moves are quite often not the result of objective reasoning.

It is well known that many times problems have not been solved by logic, but rather through intuitive urges or hunches, the reasons for which were worked out later. Many big businessmen make decisions that are not the result of reasoning, but are based upon what they call a *hunch*. They will tell you that they have the right *feel* about a proposition.

The intuitive faculties cannot function in the face of a negative attitude. The mind and the physical body must be relaxed. Intuition, extrasensory perception, hunches, or the sixth sense, if you will, can open the way to much success for the individual who will permit it to do so. Intuition cannot operate, however, when the conscious mind is tied up in knots, so to speak. Worry, anxiety, and tension put up a barrier so that the intuitive faculties cannot function. These negative attitudes not only interfere with intuitive processes, but it is a well-known psychological fact that they severely hamper objective thinking processes as well.

Use Your Psychic Faculties

Because of its hypersensitive perception, the subconscious mind accumulates a veritable treasure house of knowledge, of which most of us never take real advantage. Then, too, we are subconsciously aware of a great many factors which our conscious thinking processes do not realize. Tests from the research work in this field indicate, for example, that even when we are not consciously listening or observing, the

unconscious mind remains on the job absorbing and retaining much of what it perceives. The subconscious mind, the intuition, the extrasensory perception, no matter what it is called, is always on the alert, and it can perform the needed service for every man and every woman, because it never sleeps and is constantly receiving impressions. It is sensitive to stimuli such as the brain is not even aware of.

Scientific findings support the fact that the faculty of intuition can perform for every person if given a chance to function properly. Whether or not we receive the subconscious promptings, which we call *hunches*, depends upon our state of mind. It also depends upon our self-assurance, our calmness, our poised equanimity, and upon our ability to be receptive to these promptings and to subdue extraneous objective thought.

It is unfortunate when one's state of mind does not permit the reception of intuitive promptings, and that when intuitive impressions are registered in the consciousness they are oftentimes unheeded or ignored. If this is a conscious habit, such a practice is to be deplored. Everyone has frequent intuitive urges, even though these may not be recognized. Impressions are sometimes vague at one time and clear at another.

Each year that we grow older the faculty of intuition becomes less and less active. That is because it has not been used. If the faculty of intuition has been dormant for many years, it does not ordinarily revive itself or come into functioning again without willful effort on the part of the individual. It is important that attention be given to stimulating the faculty of intuition. If one is not giving consideration to his intuitive psychic faculties, if he is not *using them daily, then he should proceed to do so at once*. He should not allow the use of the intuitive sense to be centered exclusively around material things. There is no reason why one should not use this faculty for material purposes to protect oneself from errors, mistakes of judgment, and losses of the necessities of life. Also, the sixth sense can become a means of inspiration.

One may ask, "In what way does intuition manifest to us?" Not all of us receive the impressions of intuition in

the same manner. Some people state that intuition speaks to them or impresses them with a sort of inward voice. They state that at critical times or at crucial moments they are impressed with the directive to "Be careful," "Don't do this," or "Proceed." Many other people have merely a hunch or a feeling that they should do some particular thing. They do not hear spoken words, and they cannot define just how their hunch is impressed upon them. The fact remains, however, that they do have an impression, a feeling that they should be doing differently than they are. A few persons are impressed with a mental picture in which is shown that which is best for them to do. The sense of intuition may impress us in various ways. The important thing is to learn how to react to our intuitive impressions.

Intuition is a *natural function*. It is not a rare and unnatural faculty that must be especially born in some persons and cultivated in others. Often we cannot be sure whether we have been impressed with intuition or with our own objective desires. This is true of those who have not carefully trained themselves to understand the impressions of intuition. There is no mistaking the voice of this sixth sense, or of the impressions of intuition, once you have become well acquainted with the manner of functioning. Naturally mistakes will be made at times, but the great good that comes from average results makes the whole process truly worth while.

When you have received an intuitive impression you may endeavor to supplant it with objective reasoning, but within yourself you will feel that the intuitive impression was the right one for you. It then rests with you as to whether you decide to listen to your extrasensory perception or to your objective reasoning. Careful self-training enables one to distinguish between intuitive impressions and objective mental impressions. Intuitive reasoning is always deductive and in logical sequence.

The Secret of Success

A great many psychologists are in accord in the belief that the function of the intuitive faculty has much to do with the success and happiness one



realizes in life. Once one has developed his intuitive faculty, he finds that it serves him with a power which can be relied upon in meeting business, social, health, and financial problems. It has been quite correctly and properly stated that first impressions are generally true. The first impression is the function of intuition. Subsequent impressions may be doubts from the objective consciousness. One must not overlook the ever-present factor that the objective consciousness with its reasoning faculties tends to offset intuitive first impressions. The reasoning and analytical abilities of the mind are dependent upon the things that the mind believes, sees, hears, and has been taught. Its beliefs and knowledge are based upon material impressions, mortal ideas, and constantly changing impressions. Therefore, its conclusions are not entirely reliable.

The power of the faculty of intuition is not limited by worldly conditions or man-made laws. Intuition can serve in

practical ways throughout life. It can be a valuable asset. Most of us have gotten into the habit of preferring our own objective reasoning, which has existed so long in our consciousness that we have gradually debarred and dethroned the functioning of intuition. If we can but realize its importance, we will begin to awaken and quicken the sensitivity of the extrasensory perception of intuition. Whether or not we use the impressions which we receive is a personal matter. The important thing is to develop the ability to have this faculty function for us; and its successful function depends upon the state of our mental attitude—whether we are relaxed, confident, and free from worry and anxiety.

Thus we see that the development of the extrasensory perception or the faculty of intuition has an important part to play in our lives, for it can determine whether we will experience a life of misfortune or enjoy a life of good fortune.

PASSES THROUGH TRANSITION

Soror Lucy Dean, widow of a venerable and beloved past grand master, Charles Dana Dean, passed through transition on Sunday, July 10, at 7:20 a.m., in San Jose.

Soror Dean and her husband had been active members of the Rosicrucian Order for many years. He was once an officer of the California Grand Lodge of AMORC. Later he was appointed as grand master by Dr. H. Spencer Lewis, and officiated in San Jose.

Soror Dean was known to many Rosicrucians who attended the annual Conventions held at Rosicrucian Park and was as much beloved as was her husband.

Her transition was most peaceful. The Rosicrucian funeral rites were conducted by the AMORC ritualistic chaplain, Frater Jay R. McCullough.

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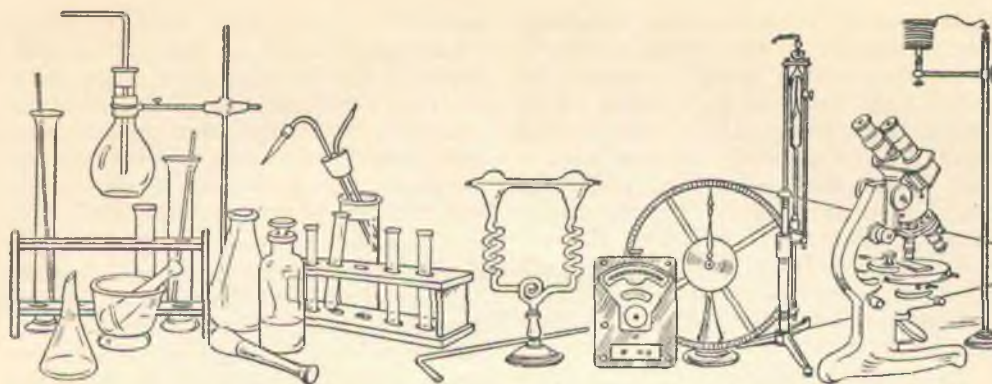
Sky matched with star projector for weekly changes in sky. Twentieth-century astronomy lore with a simple touch of the classical and a thread of humor.

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August—"Comets and Meteors." Special films during Rose-Croix University and Convention.

September—"Exploring the Universe" (Frontiers of Space).

October—"The End of the World" (How It May Occur).



Are We Destroying Ourselves?

By RALPH M. LEWIS, F.R.C.



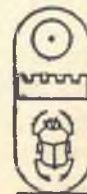
WHENEVER there has been any rather sudden transformation of an aspect of our living, people have wondered whether it would not result in humanity's destruction. The introduction of new foods at times has caused suspicion. The first appearance of the automobile likewise caused such speculation. It was once held that man would not be able to drive at such an *excessive* speed as sixty miles an hour. The theory was that such speed would take away his breath and he would die of strangulation. This same conception, with slight modification, was speculated upon with regard to high altitude parachute jumpers. It was thought that the jumper would fall so fast that he would be unable to breathe. The actual "blacking-out" of jumpers is not due to their speed of falling but rather to the lack of oxygen at high altitude.

Although most of such speculation throughout the centuries has been without foundation, the fact remains that environment has left and does eventually leave its impact upon mankind—in some instances not for several generations. Fortunately, as a whole, the technical changes we have brought about in our lives are for the better. Today, for example, in the United States, of every 100,000 persons born, 94.4 percent will attain an age of twenty years, whereas in most of the world in centuries past the infant mor-

tality rate was nearly 70 percent. Further, today in the United States statistics reveal that, of every 100,000 persons who have now attained twenty years of age, 65 percent can expect to live to sixty-five years of age.

The foregoing is no endorsement, however, of all the aspects of our living. Rather, it indicates that this longevity is produced by certain improvements in diet and hygiene *as against* other pronounced disadvantages. The widespread occurrence of cardiac ailments has been attributed to many causes of our times, such as the greater excitement and strain that our current living habits impose. Our pace is much more rapid, utilizing as a result much more energy and causing a strain upon the nervous systems. The increasing scourge of cancer, though what actually contributes to it remains a mystery, has been in theory attributed to our current living. The greater number of mentally ill is partly due to growth of population and resultant hereditary factors. It is also held to be the result of an extensively competitive world which taxes those mentalities not able to withstand the assault of pressure.

Also on the negative side, there is the fact that some of our industrial plants pour into the atmosphere, in or near the great cities, gases which are far from conducive to good health. Carbon monoxide gas in the great traffic centers is likewise destructive to the human organism. Just recently, in a small city in the Eastern section of the United



States many persons were suddenly taken seriously ill with what appeared to be a strange malady. Several died without the cause of their death being definitely known. After considerable panic on the part of the populace, it was found that a nearby industrial plant, through a faulty process in its manufacturing, was polluting the air with poisonous fumes. These gases were not fatal to all, however. Only those who were of a certain constitution were affected by them.

There are undoubtedly such gases affecting everyone, slightly at least, in the great metropolitan areas. Whether such aggravation produces digestive ailments, nervous disorders, and even cancer, is as yet unknown. Only the most intensive and expensive research over a considerable period of time would determine how these gases affect mankind. Some persons are allergic to some factors while others are not. Thus a portion of our populace may be affected by conditions in their locale that would have no effect on others.

Is the increasing amount of radiations, which are transmitted by radio, television, radar, and experimental laboratories in our cities, detrimental to us? Biology has proved that a mutation of cells can occur as a result of their being exposed to intense radiations as from radioactive elements. It is known, as well, that frequent X-ray treatments or examinations are *dangerous*. They ultimately break down the cell structure and the consequent degeneration necessitates amputation to prevent the spread of the destroyed tissue. Does the increasing amount and intensity of the radiations in our atmosphere contribute to nervous disorders, mental, and emotional instability?

A recent communication, from a person who is associated with a large concern manufacturing various types of test lamps, states: "I wonder if I might present a question that has come up in my mind regarding what might be the effect, if any, of the extraction of some of the rare atmospheric gases (so-called) from the atmosphere, by commercial users in these times. I have in mind that, because the *Vital Life Force* is contained in this air, which we find so important to sustain life, it must be

dependent upon the very elements which go to make up this atmosphere. Some of the so-called rare gases, such as neon, argon, and krypton, are being extracted from the atmosphere more and more every day for commercial purposes, and I wonder if this is not contributing to many of our ills."

The letter continues: "What effect, if any, would there be or can there be because of the fact that ultraviolet rays are being produced artificially by gaseous arcs? We know that this short wave has a damaging effect on the eyes and skin, and I am led to believe that in recent research, in connection with the atomic effort, this ultraviolet wave length of certain angstrom units has proved very damaging to mice. It is claimed that when this short wave is enclosed in regular glass envelopes, it does not emanate through them. A special quartz that is not opaque to this wave is necessary when it is required to enter the air in order to destroy airborne bacteria, etc., as in the so-called germicidal gaseous arc tube. I have seen (as my occupation indicates) some very damaging effects from this ultraviolet short wave of 2537 angstrom units, and I cannot get the thought out of my mind that some of this damaging wave length may have adverse effect on us. Gaseous arc tubes are in such wide use these days, for lighting and other uses, that I would like answers to my questions.

"Has any research ever disclosed the effect of such gaseous arc tubes on the Vital Life Force? In a recent science publication, it was stated that one of the most life-destroying wave lengths found in atomic research was the ultraviolet short wave of 2537 angstrom units. It would be disastrous to find that this same wave length, which is produced in gaseous arc tubes of the several types used today, emanates out into the air."

Of course, there is not available, from outside investigation nor from Rosicrucian scientific sources, as yet any evidence that these radiations from gaseous tubes used for lighting and other industrial purposes affect the Vital Life Force in the atmosphere. The Vital Life Force, of course, could not be destroyed but it might be mitigated by these destructive rays which would amount to

the same thing in its effect upon an organism. It is known that the thin layer of ozone, which surrounds our earth's atmosphere like an envelope, is all that protects life on this earth. It acts as a gigantic filter for the eliminating of destructive radiations from the solar spectrum. If man, in his atomic research, is successful in generating within his atmospheric belt these same dangerous radiations of the solar system, then, he will be able to destroy himself, unless these radiations are used with restraint.

Because of the tendency upon the part of many individuals to put profit

before prudence, these individuals will do all they possibly can to keep secret any cumulative harmful effects of their product upon society. We know this to be a fact because it has been only with great difficulty that some commodities have been restrained. It took long periods of litigation, for the public welfare, to compel the manufacturers to restrain the use of their product. Only intensive research in physics, chemistry, biology, and related fields of science, by private humanitarian enterprises to determine the effects of new products upon society, can protect man against his own technical developments.



Witch Under a New Name

By RICHARD SAVAGE

(Reprinted from *Psychology*—issue of May, 1948, London)



SORCERY, Henbane, Pepperwort, Dragon's-blood and Toad's-liver are words that no longer stir in ordinary people any feelings but those of amusement and perhaps disgust, for they all belong to the literature of witchcraft, the evil craft that man has put behind him.

Perhaps not completely behind him: for even today there are adherents of witchcraft who are not ashamed to write about their "science"; mostly, however, their activities are carried on in secret. The Black Mass is still periodically celebrated by believers in magic—fortunately a small circle of seekers after sensation.

Do the words stir any response in you? Perhaps not. You might be tempted to laugh if someone accused you of believing in black magic.

Witchcraft in England?

There are outcrops of superstition, of course. A few years ago a court case revealed a strong belief in witchcraft in the Black Country. No one pretends that England is entirely free from belief in witches; some small villages house an old lady who, if not a witch, is at least respected by the villagers as the

possessor of uncommon psychic powers.

But we all have our taboos. Too often we forget them.

"You can't persuade me I'm afraid of anything," a man said to me boldly some time ago. It interested me, that statement, and I took the trouble to observe him. I found that he was much concerned with proving to his friends his freedom from superstition. He would sometimes cross the street in order to walk beneath a ladder, just as many people will step off the pavement to avoid doing so.

It might be argued that the man's revolt against superstition is a superstition in itself; it is true that many people of his type discover at length that stepping *round* a ladder has much the same effect on them as stepping under one has on the majority of ordinary weak folk. To simplify the problem I ascribe the scorn of such people to the habit of unconscious fear.

A remarkable instance of this fear is the society which has recently grown up in America, and which was the theme of a recent issue of the film-series *The March of Time*. Hag-ridden by the fear of social catastrophe, America often does produce strange expressions of mass feeling. But the activities of the advanced club whose members indulged in an orgy of opening umbrel-



las indoors, breaking mirrors, walking under ladders, and carrying the number 13 around with them, resembled more closely the dance of dervishes than the logical protest against fear of civilized human beings.

Belief in witchcraft and the revolt against superstition are expressions—rather naive, true—of fears which prompt us to indulge in nervous mannerisms. Although in one sense hyper-civilized, we have not lost a certain spontaneity, which we share with the savage. More and more of us scorn to be afraid: we laugh at the imaginary terrors of Friday the Thirteenth, at the omens contained in the crossing of knives, the spilling of salt and the presence of two spoons in a saucer; we are too proud to touch wood.

But we do not lose the sense of fear that way. If we did we could boast that we were intellectually and emotionally perfect specimens of humanity. We could lead perfectly happy and correct lives and could do everything right. Our steps would be blessed. The nervous breakdown would be unknown.

Have you never run your fingers through the pages of a book in search of one place, and had the idea that you could hit a special page without fumbling and having to turn back to it—and that that act would set right everything in your little world? A strange example of superstition, but not an uncommon one.

Have you never walked along a dark road and, hearing a car behind you, had an urge to race it to a certain point farther along the road? Have you never felt that something unpleasant would happen if you did not step on to the pavement with the right foot first?

These are purely nervous habits, yet there are plenty of people who indulge in them.

There are men and women who avoid cracks in paving stones, who touch railings rhythmically, who walk miles stepping over a complicated design of imaginary triangles.

There are men and women who lie in sick-beds and watch the window to detect the first ray of light which streams in to strike a certain object in the room.

Neurotic Age

These are men and women who still have a strong sense of fear. We live in a neurotic age, the characteristic fear of which is often apt to find an outlet in habits which we practice unconsciously. When people become civilized and still retain the sense of fear which is part of life they find curious ways of allaying it.

The age of precivilization done with, mankind turns to some compensating method of laying its ghost.

Fierce religious intolerance and persecution are ways out. But the mass of people do not feel so strongly on the subject of doctrine that they will now shed their neighbors' blood for it; they demand something gentler and more humane from religious belief. Perhaps one of the truly great achievements of modern man, worthy to be set against his many failures, is the fact that he has reached a high level of religious tolerance.

In the bad days of the past witch-persecution was one of the ways man chose to sublimate his fears.

No doubt it sprang out of religious feelings in the first place. The Church's conception of the Devil was dramatic and imaginative. What was more natural than that the people should associate mysterious persons with the Devil, and that they should burn witches for being in league with him and build around them legends and superstitions?

It would seem that there is something in human nature which revolts against the removal of the sense of fear. Some of us retain an atavistic fear of darkness, like children. Some fear hatred, some fear love and marriage, some fear economic failure.

Driving out Evil

But it takes a big fear to drive out little ones, and that is why in many respects our age is not full of the dark despair we sometimes imagine. Faced with great difficulties and anxieties, we are apt to forget small ones. In one way calamities and threats which involve us all strengthen the communal sense civilized man strives blindly to develop, and strengthen us against our personal fears even while we think they weaken us.

In place of the old practice of witch-hunting the modern age has put psychoanalysis, the study of motives and the twisted parts of the soul—what an Elizabethan would have called simply *evil*.

But there is a great difference between the old and the new methods of witch-hunting. The Elizabethans thought their

“evil” came from outside, and that they were tragically powerless against it. This idea inspired their most moving drama. The witch-hunter of today believes that it comes from within, that the Witch Herself is somewhere inside us, either individually or collectively. And the witch-hunter of tomorrow may track down the witch once and for all and really burn her.



WHERE A MASTER SPOKE

(Continued from Page 247)

physical forms; and from that same viewpoint, neither can men’s inner vision accept any single objective interpretation as Divine truth for all mankind.

We had the opportunity to interpose the remark that, from the Rosicrucian viewpoint, religion is a personal and *intimate experience*. The understanding of a divine experience is adapted to the individual’s mind, to the level of his spiritual consciousness. It is like the white light of the sun coming into contact with an object. The nature of the object, its substance, determines which bands of color shall be reflected from it and which ones shall be absorbed. As some objects are white because they reflect uniformly all the ocular wave bands of the sun, so, too, some humans are *spiritual* in their personality because their consciousness properly reflects the divine essence of their being. No one can do full justice to the content of his inner experience in an *objective* manner. Such an experience must suffer when it is translated into objectivity—into words and terms or ideas to be transmitted to others. To hold that all men *must* accept as their own what may not be in accord with the convictions of their *Self* is to make a mockery out of religion. It is the attempt to do this that accounts for the religious cant of much of present-day theology.

After many more enlightened and sagacious remarks, some of which I cannot relate here, the master said that true religion is just the *personal conception*. It is the inner desire to transcend physical feeling and empirical experience and to give expression to one’s

inner being. A religion can never be more than that. It must always remain formless. A religion must never try to shape the spirit of personal enlightenment. If it is to have any objective nature at all, it must only be to guide the seeker to the portal wherein he may enter to become personally conscious of what lies therein. This, said the bhikkhu, was why he was a Buddhist. To him, Buddhism was a way of personal attainment, not a catechism of definitions.

Speaking again of the religious unity of which some men dream, it was agreed that men are united by the religious experience itself and not by their collective interpretation of it. He deplored the fact that Buddhism, just as Christianity and other living religions, had descended to a theological pattern. We related to him that the Rosicrucian teachings, constituting a system of mystical and metaphysical philosophy, cultivate the individual spiritual experience and a conception adapted to one’s personal understanding. To the Rosicrucian, there is spiritual unity among men only to the extent that they individually become in harmony with the Cosmic, or the Absolute. The Cosmic, then, is the focal point, and only as men are absorbed into it, or contiguous to it, so are they in spiritual accord with each other. It is like iron filings being drawn to the pole of a magnet; the closer they come to the mutual point of attraction, the closer they become to each other.

We took leave of the sage as the glow of the setting sun bathed the great stupa in a golden aura.





FOR some months now, correspondents to this Department have supplied interesting and significant bits of news from different parts of the world. From Frater Franz in Germany comes word that those formerly confined in Camp Blechhammer, a prisoner-of-war camp in Upper Silesia, plan to hold a reunion in London in October. In appreciation for his fair dealing and attempts to make camp life easier, Wilhelm von Hohenlohe, a camp officer, has been invited to attend. This indeed is something new as far as reunions go.

* * *

Frater H. G. Eaglet notes that cherished institutions in Britain have been gradually changing, some disappearing altogether without opposition and with little regret. He writes: "Perhaps the most significant is the established Church. This seems to be sapped at its very foundations. Its theology, indeed its ideals, fail to inspire. Few, as compared with thirty years ago, are offering themselves for ordination. There are several possible reasons: The sacrifice demanded is considerable, for the vicarages generally are large, out of date, and the financial burden of keeping them up is inadequately balanced by remuneration. Also, the prestige of a vicar is not what it once was.

"The House of Lords is another institution hardly likely to survive for long, for the great landowners and county magnates who make up its members have been so heavily taxed that many estates have been sold. As with the Churchmen, the Lords find the prestige too little for the price necessary to be paid. The present government has reduced the body to the status of an ad-

visory chamber. It can now neither enact legislation nor veto measures coming to it from the Commons.

"The leading Universities, Oxford and Cambridge, are still with us; but they, too, are showing signs of decay. They are overcrowded and, with the failure of the established Church, lack an ideal with which to impress the youth committed to their charge. They are in danger of becoming mere technical colleges."

* * *

Frater Eric C. Franklin, writing from Auckland, New Zealand, has given news of significant changes there. "In February, the Pacific Science Congress was held 'down under' with more than three hundred delegates in attendance, representing the United States, Britain, Australia, New Zealand, Norway, Sweden, France, Denmark, The Netherlands, Indonesia, the Philippines, and other localities. According to Dr. H. E. Gregory, United States Research Council delegate and founder of the Congress, the center of world intellectual activity is moving into the Pacific at an ever-increasing rate. Still there are enormous fallow areas as far as scientific knowledge and activity go. Every effort must be made, according to him, to treat this part of the earth as a unit.

"Of special note to New Zealanders were the comments of visiting experts on progress in agriculture combating erosion, restoring fertility to wastelands, in probing the ocean, and in the development of new foods taken from the sea. Dr. J. L. Kask, of the United Nations' Food and Agriculture Organization, declared, 'The ocean is man's next frontier; it may be his last.' The doubled population of the world in the last century and the exhaustion of the land are compelling man to turn more

and more to the sea for food to survive. In his opinion, the Pacific Ocean could be a great source of food supply.

"The Maoris as a separate race are headed for ultimate extinction in the view of Sir Peter Buck, Director of the Bishop Museum, Honolulu, back in New Zealand on vacation as a guest of the Government after twenty years' absence. The Maoris are guardians of a culture, rich in art and tradition, but due to a rise in the proportion of mixed marriages, those of pure blood are becoming fewer. The blending of races has brought striking contrast, with vocational changes undermining old-time social and cultural standards. The Maoris are having a difficult time obtaining economic advantages while maintaining social and ethical standards. Modest, talented, hard-working people, they are easily spoiled by city life and civilization's ways of living."

* * *

Far away as India seems to most of us in the Western world, it has been brought much closer, to this Department at least, through the letters, magazines, and news items sent by Frater de Andrade of Bombay and Soror Martin of Karachi. Although both of these correspondents are on India's West Coast, they have covered important events throughout the country. Some time ago, Frater de Andrade wrote of the Twenty-third Session of the Indian Philosophical Conference which took place in Bombay. Its president, Dr. S. K. Maitia of the Benares Hindu University, significantly declared that free India should reaffirm "the great message which our sages, along with other great teachers of the world, gave to mankind. We must bring a new consciousness; we have neglected too long the inner man within us. We are disheartened too readily by the failure of the U. N. and other international organizations. We forget that all such organizations are bound to fail so long as there is no improvement in human consciousness."

Soror Martin writes that not far from Karachi, near the village of Memon-jogoth, remnants of a prehistoric culture have been found. Recent superficial surveys have indicated the existence of what archaeologists call *porthole cists*.

At a depth of two to three feet, square stones dating back to prehistoric times have been uncovered. Further excavations are to be carried out shortly, and Soror Martin promises to keep us informed of anything of significant nature regarding the past that is brought to light. She also notes that the suggestion has been made that the spelling of place names be changed. It seems that the familiar anglicized spellings are wrong. Thus, for Dacca, we should have Dhaka; for Bessein, Vasai; for Muttra, Mathura; and for Bombay, Mumbai. Wrong these names may be, says Soror Martin, but they are at least familiar when we see them in our geographies and in the news. To change their spellings, even though it would mean making them correct, would be confusing and send us all back to school. It would, moreover, make a lot of work for geographers.

▽ △ ▽

A great deal of interest in recent Conventions has centered around the activities of the Children's Hour. The exhibit promised this year will be of particular value to all parents, since it will indicate how with easily obtained materials a satisfactory method of instruction may be carried on at home with only one child, or in nursery schools with many children. The Children's Hour project here at Rosicrucian Park, for the past three years, has been carried on by Soror Gladys Lewis and Soror Alice Appell, with children from the neighborhood.

"The use of many words," says Soror Appell, "is confusing to the small child so we use other means of teaching him to realize himself and his many personal resources."

"Sight, hearing, touch, and action are very much more effective than words. With this in mind, we have devised a program by which the child may become aware of himself and of his potentialities almost before he can talk."

"Through sight he can be presented with a knowledge of beautiful colors and how they can be combined harmoniously to give him enjoyment."

Through the ear he can hear not only beautiful music but also can learn to use his voice correctly and manipulate it with ease to imitate birds and ani-



mals, bells and musical instruments, and eventually be able to distinguish pitch and quality of tone. Touch is indispensable to the small child. It appears to be the most important to him.

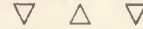
"From these three senses comes action which is the natural result of sense stimulation. By means of it, the child expresses himself but also lets us know how effective we have been in reaching his centers of realization."



Something new has been added to this year's Convention features which should contribute greatly to the occasion on the lighter side. A ten-piece dance orchestra has been organized and will be on hand to enliven the occasion with popular rhythms. It will be an opportunity to hear tunes of the Hit Parade. Among the featured players will be Frater Harvey Miles, Grand Secretary; Frater James Whitcomb, Grand Treasurer; and Frater Rodman Clayson, Grand Master; as well as Fraters James Crawford and Paul Deputy of the Instruction Department. We feel certain that this new organization will strike just the right note.



Some young visitors from the El Portal School for the Handicapped in Millbrae, San Mateo County, made a tour of the Egyptian Museum one day recently and were treated to a special show in the Planetarium. Both they and their teachers expressed their pleasure in being able to visit the Park.



A pre-Convention visitor to Rosicrucian Park was a Neophyte member from Manila, Philippines. In every way it was a flying visit for Frater Cirilo Paredes. He started his visit on the East Coast, then crossed the continent and paid a visit to the Park before flying home. In Washington, D.C., he was the guest of Justice Frank Murphy and attended a session of the United States Supreme Court; in New York he was present at a meeting of the United Nations; and in Reno, he was an official guest of the divorce court at one of its trial sessions. His trip was climaxed, he said, by his visit to Rosicrucian Park, where he met many of the staff members and was shown the new Temple.



FIRST TEMPLE DEGREE INITIATION

First Degree Initiation Sunday, August 21, at 1 p.m. at Francis Bacon Lodge, 1957 Chestnut Street, San Francisco, California. We invite all convention visitors who are in San Francisco on that day to take this Initiation.

PITTSBURGH AMORC RALLY

The First Pennsylvania Lodge has scheduled its Second Annual Rally for Friday, Saturday, and Sunday—September 2, 3, and 4. All active members of AMORC are invited to attend.

The program includes lectures, experiments, demonstrations, and entertainment. The 3rd and 7th Temple Degree initiations will be given.

An unusual feature will be an Electronic Color Organ which takes phonograph, radio, and vowel sounds and transforms them into their proper colors, on the screen of the color organ. This is a new invention and will be shown for the first time at this rally.

For hotel reservations and further information write to the rally chairman: Eldon Nichols, 317 Arch St., Greensburg, Pennsylvania.

Myths and Legends

Myths have been invented by wise men to strengthen the Laws and teach moral truths—HORACE

THOTH'S MAGIC BOOK

THERE was once in Egypt a Pharaoh's son whose heart was set on wisdom. Nothing in life did he desire so much as to understand the meaning of life and be possessed of its secrets.

A priest one day noting his devotions offered him knowledge of Thoth's own book of Magic. "Such a book it is," said the priest, "that the first page will enable you to charm the heavens and the earth—the moon, the mountains, the waters, to understand the language of birds and reptiles and to bring fish from the depths to your side.

"The second page will enable you to live even though you are dead. You will see the sun and the moon and all the gods following their inevitable cycles. You will indeed be one with them."

"If thou direct me to this book or tell me where it may be had, I shall give thee gold beyond counting," replied Pharaoh's son.

"For gold, I have no need; only promise me a worthy funeral and I shall give thee full directions," said the priest.

So, for such a promise to a priest, the Pharaoh's son obtained information as to the place of Thoth's Book of Magic: "In the middle of the River Koptos in the midst of crawling things and scorpions, coiled about with the Snake Which None Can Kill, is an iron box:



In it is a bronze box;
In it a wooden box;
In that, an ivory and
ebony one;
In that, a silver;
In the silver, a gold;
And in the gold,
The Book of Thoth."

The son of the Pharaoh, his wife, and their son made ready the royal barge and sought the place in the river. By the magic which he already knew, the river was opened at the very spot, and he beheld the scorpions and crawling things and in their midst the Snake Which None Can Kill.

In its coils, lay the iron box of which the priest had spoken.

Charming the crawling things and scorpions so that they could not move from their places, the Pharaoh's son advanced sword in hand upon the Snake Which None Can Kill. With a blow, he severed its head from its body even as it roused up to do battle to protect its treasure. No sooner was its head off, however, than it was rejoined to its body. A second time, its head was severed and a second time reunited in a twinkling. The third time, the Pharaoh's son advancing, gathered a handful of sand. As quick as its head was off, he dashed the sand to the spot, and head and body could no longer come together; and so the monster was harmless.

The Pharaoh's son opened the iron box and saw within it the bronze one. He opened that and discovered the box



of wood. He opened that and found the one of ivory and ebony. He opened that, and there lay the one of silver. He opened that and saw the one of gold. He opened the gold box and took from it the *Book of Thoth*.

He read the first page and charmed the heavens and the earth, the moon, the mountains, and waters. He understood the language of birds and reptiles and brought the fish from the depths to his side.

He read the second page and as if dead he lived again. He saw the sun and moon and all the gods following their inevitable cycles and, indeed, was one with them.

He thought of his wife and son awaiting him and knew he must return. Taking the Book of Thoth, he returned. Calling for papyrus and beer, he wrote on the papyrus the secrets from the Book of Thoth. Then he washed it with beer, which he drank, making Thoth's secrets his own.

With great rejoicing, he set out with his wife and son on the journey home. But Thoth had discovered the theft of his secrets and had gained Ra's permission to punish the thief.

As the royal barge pushed through the waters on its homeward journey, his son was irresistibly drawn into the waters and drowned. With magic, the father caused the boy's body to rise to the surface of the waters. When it had been brought onto the barge, with more magic, he caused the lips to speak. "Ra knows of the theft of Thoth's Book and has given Thoth permission to punish as he sees fit" were the words on the drowned son's lips. The barge returned to Koptos that he might have burial befitting a royal prince.

Once more the barge, now full of sorrow, reached on its homeward journey the place of the child's drowning when the mother was fatally attracted to the spot and was drawn into the waters. With magic, the husband caused her body to rise to the surface of the waters. When it had been

brought onto the barge, with more magic, he caused the lips to speak. "Ra knows of the theft of Thoth's Book and has given Thoth permission to punish as he sees fit" were the words on the drowned wife's lips. A second time, the barge turned back to Koptos, this time that a Pharaoh's daughter might have a fitting burial.

For the third time, the homeward-bound barge bearing only the Pharaoh's son reached the spot where Thoth's revenge had twice before been wrought. With all his magic, the Pharaoh's son could not overcome the attraction of the waters. He bound Thoth's Book of Magic to him as he was drawn into the waters and drowned.

When the Pharaoh learned of the tragedy, he searched the waters and found the body of his son, with Thoth's Book of Magic still securely tied to his bosom. Thus he was buried and the Book of Magic with him.

* * *

The above story conforms to the general pattern of such myths and legends, the intent of which is to be individually gathered in accordance with one's spiritual perception. In the main, it might be said that knowledge such as that of Nature is Magic. One can attain to it only when one is aware of his own royalty as an expression of the divine. From the teachings of some organization or Order dedicated to Truth, he may receive preliminary information and direction; yet the actual accomplishment is left to his own efforts. He must therefore be zealous, courageous, persistent. When he has found that for which he seeks, he must eat it up, must make it a part of his inner being. (Compare John's experiences in the Book of Revelation where the Angel commanded him to take the little book and eat it up.) The reward and penalty of attainment are always one: The possessor can no longer be considered an ordinary mortal. He thereafter must dwell in the realm of the gods.



The only man who never makes a mistake is the man who never does anything.
—Theodore Roosevelt.



ORIENTAL PAGEANTRY

Buddhist processional entering the Mulagandha Kuti Vihara, Sarnath, India, on the occasion of the annual Maha Bodhi festival. This is the second greatest of all Buddhist shrines. It is here that Buddha delivered his first great discourse, "The Foundation of the Kingdom of Righteousness." Colorful Buddhist pilgrim bhikkhus (monks) and laymen alike from Tibet, China, Siam, and other remote lands, with elephants and drums, add the element of fantasy to the event.

(Photo by AMORC Camera Expedition)



The Deluge of Time

WHY ARE some humans yellow, others, black; and still others, brown? Why did the animals and man develop teeth and hair? Is man a Divinely decreed spontaneous creation—was he thrust into existence by a single command? Or is man the gradual expansion of the *Silver Thread* of life as it passes through one form after another?

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian Association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:*

Abdiel Lodge, 2455 Atlantic Ave. Loren G. Ruback, Master; Lorena Christopher, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. Robert B. T. Brown, Master; Myrle Newman, Sec. Library open 2-5 p.m.; 7-10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*

Oakland Lodge, Office and Library—610 16th St., Tel. Higate 4-5996. G. W. Mapes, Master; Virginia O'Connell, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p.m. at Sciots Hall, 5117 E. 14th St.

Pasadena:

Akhnaton Chapter, Altadena Masonic Temple, Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8 p.m.

Sacramento:

Clement B. LeBrun Chapter, 2130 "L" St. Jose de la Rosa, Master; Alta Rowe, Sec. Sessions 2nd and 4th Wed., 8 p.m.

San Diego:

San Diego Chapter, House of Hospitality, Balboa Park. Charles M. Lindsey, Master, 4246 Jewell; Florence Christensen, Sec. Sessions 1st, 2nd, and 4th Thurs., 8 p.m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. J. O. Kinzie, Master; Lois F. Hathcock, Sec. Sessions for all members every Mon., 8 p.m.; for review classes phone secretary.

COLORADO

Denver:

Denver Chapter, 1009 17th St. Hays L. Livingston, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

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Thomas Jefferson Chapter, 1322 Vermont Ave. Mrs. Minnie P. Stough, Master, 1437 Rhode Island Ave., N.W.; Georgene R. Todd, Sec. Sessions every Fri., 8 p.m.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Mrs. E. H. Smith, Master; Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Myrtle Lovell, Master; Mrs. L. E. Mantor, Sec. Library open daily, 1-5 p.m. and 7:30-10 p.m.; Sun., 2-5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

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South Bend Chapter, 207½ S. Main St. Mrs. Louisa W. Weaver, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

Indianapolis:

Indianapolis Chapter, 2615½ E. 10th St. Bert Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Sun., 8:15 p.m.

MARYLAND

Baltimore:*

John O'Donnell Lodge, 100 W. Saratoga St. E. Warren Spencer, Master; Beatrice B. Dickey, Sec., 102 Alleghany Ave. Sessions 1st and 3rd Wed., 8:15 p.m.

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Boston:*

Johannes Kelpius Lodge, 284 Marlboro St. Felix Gregory, Master; Carl G. Sandin, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*

Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 7561 Abington; Clarissa Dicks, Sec. Sessions every Tues., 8:15 p.m.

Lansing:

Leonardo da Vinci Chapter, 603 S. Washington. Clair C. Willsey, Master; Bertha Harmon, Sec. Sessions 2nd and 4th Mon., 8 p.m.

MINNESOTA

Minneapolis:

Essene Chapter, Trafficante Accordion School Aud., 41 S. 8th St. Mrs. Joan Nixon, Master; Della Coose, Sec., 2016 Emerson Ave. S. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. M. Kassell, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter, 443-5 Broad St. John D. McCarthy, Master; Johanna Buhbe, Sec., 30 Montgomery St., Bloomfield, N. J. Sessions every Tues., 8:30 p.m.

NEW YORK

Buffalo:

Rama Chapter, 225 Delaware Ave., Room 9. Dr. C. G. Steinhäuser, Master; Carolyn A. Wood, Sec., 23 Terrace, Sessions every Wed., 7:30 p.m.

New York City:*

New York City Lodge, 250 W. 57th St. William Stillwaggon, Jr., Master; Edith M. da Rocha, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sun., 1-8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. David Waldron, Master; Clarence M. Callender, Sec. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

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Rochester Chapter, Hotel Seneca, Dorothy M. Decker, Master; William Rabjohns, Sec. Sessions 1st Wed., 3rd Sun., 8 p.m.

OHIO

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Cincinnati Chapter 204 Hazen Bldg., 9th and Main St. Gustav F. P. Thumann, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

Dayton:

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Toledo:

Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Dorothy Van Doren, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p.m.

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Benjamin Franklin Lodge, 1303 Girard Ave. Dr. S. Milton Zimmermann, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Thurs., 7-10 p.m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. David Stein, Master; Lydia F. Wilkes, Sec. Sessions Wed. and Sun., 8 p.m.

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

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Sydney, N. S. W.:

Sydney Chapter, I.O.O.F. Bldg., 100 Clarence St. Sessions 1st, 3rd and 5th Saturday afternoons.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Kathleen Dodds, Master; Fred Whiteway, Sec., 37 Black St., Middle Brighton S. 5.

BRAZIL

Sao Paulo:

Sao Paulo Chapter, Rua Tabatinguera 165, Sylvio E. Polati, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Engelhard, Master; Jean Pierre Trickey, Sec., 444 Sherbrook "Est." Sessions 1st and 3rd Thurs., 8 p.m.

Toronto, Ontario:

Toronto Chapter, Sons of England Hall, 58 Richmond St., East. Oron C. Dakin, Master; Edith Hearn, Sec., 300 Keele St. Sessions every Mon., 8:15 p.m.

Vancouver, B. C.:

Vancouver Lodge, 878 Hornby St. Mrs. Dorothy Bolsover, Master; Lettie C. Fleet, Sec., 1142 Hurwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B. C.:

Victoria Lodge, 725 Courtney St. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., 821 Burdett Ave.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. Mrs. Stella Kuey, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. A. G. Wirdnam, Master; S. Ethelyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

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The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

EGYPT

Cairo:

Amenhotep Grand Lodge, Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

*(Initiations are performed.)

TEXAS

El Paso:

El Amarna Chapter, 519 N. Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p.m.

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Marjorie P. Doty, Master; Robert L. Proctor, Sec. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, 1320 Rusk Ave. Robert E. Martin, Master; Alyce M. La Rue, Sec., 3105 Chenevert. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Clarence R. Parry, Master; Clara J. Parker, Sec., 243 S. 7th East. Sessions every Thurs., 8:15 p.m.

WASHINGTON

Seattle:*

Michael Maier Lodge, Wintonia Hotel, 1131 Minor, Maurice V. Boldrin, Master, Tel. De. 5324; Ethel Jefferson, Sec., Tel. Ra. 5059. Sessions every Fri., 8 p.m. Library open Tues., Thurs., 1-4 p.m.; Mon., Wed., 7-9 p.m.; Sat., 1-3 p.m.

WISCONSIN

Milwaukee:

Karnak Chapter, George W. Wood, Master, 3934 N. 2nd St.; Bessie F. Smith, Sec. Sessions every Mon., 8:15 p.m.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:

London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:*

De Roze kruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141.

ITALY

Rome:

Italian Grand Lodge of AMORC, Orlando Timpanaro Perrotta, Sec., c/o Mrs. De Gorga, Via G. Baglivi, 5-D-1, Quartiere Italia.

MEXICO

Mexico, D. F.:

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Ruperto Betancourt, Master; Sr. Benito de Koster, Sec., Eureka No. 15, Col. Industrial.

INDONESIA

Semarang, Java:*

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, 2nd Fl., Giffords Bldg., Vulcan Lane, C. 1. John O. Andersen, Sec. Sessions every Mon., 8 p.m.

PUERTO RICO

San Juan:

San Juan Chapter, 1655 Progreso St., Stop 23, Santurce. J. L. Casanova, Master; Jesus Rodriguez, Sec. Sessions every Sat., 8 p.m.

SWEDEN

Malmö:*

Grand Lodge "Rosenkorset," Albin Roimer, Gr. Master, Box 30, Skalderviken; Inez Akesson, Sec., Vastergatan 55, Malmö.

SWITZERLAND

Lausanne:*

AMORC Grand Lodge, 21 Ave. Dapples, Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan.

VENEZUELA

Caracas:

Alden Chapter, Velázquez a Miseria, 19. Sra. F. Briceno de Perez, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosierucian Park, San Jose, California, U.S.A.

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